

by the authority of their masters. The military were always in attendance to quell disturbance and riots. At the last Christmas, nothing of the kind occurred. Although the slaves had every liberty, of parading the streets night and day, with music, and all night long, for ten days, there was not a single complaint preferred against any of them, nor one confined in any guard house or prison for misconduct. In the midst of their usual pastimes, the people respected the Sabbath day, and most of them went well-dressed and orderly, to their churches. They said, "We are free now, and it is not respectable to do as we used to." Formerly, they could not go to church at Christmas, without running the risk of getting their backs striped with the lash.

Since the Abolition, the Sunday markets are abolished, and no man goes to market to buy or sell on the Sabbath. Saturday is now the market day. As our informant had frequent occasion to pass one of the most populous roads from Kingston to the country, he could not but be struck with the marked difference in the personal appearance, dress, and behavior of the people in coming to and going from market.

Formerly the slaves used to live in concubinage, now they are getting married, and are ambitious to be thought Christians, and to have their children baptized, previous to which they are examined by the clergyman as to their knowledge of this sacrament and of religion.

The ministers of the church of England are supported by the Society for Propagating the Gospel. The salary of a minister is \$3000 sterling (\$1500) with \$504 per annum for his wife, if married, and \$251 for each child, a house, a donation of 100L to purchase horses, and a yearly allowance of \$61 for servants. Many valuable ministers are already stationed, and the influence of their labors has called forth high commendations even from the bitterest opposers of religion, so that now the planters even complain and are jealous if others have ministers, and their own parishes are not supplied. Many catechists of the Church of England have also been sent out and stationed. They are persons well educated, and approved for piety and zeal, and generally candidates for holy orders. They are allowed a yearly salary of \$1500 to \$2000, with free quarters and other emoluments, and have done immense good in teaching and catechizing. Not only Episcopalians, but Presbyterians, Methodists, Baptists, &c., are equally anxious and zealous in the work of reformation.

When churches are to be built, the slaves are first to put their names down to give money for the work. Much is done in the way of schools, wherever there are ministers of any denomination. The clergy of all denominations are zealous and exemplary, and such is their success, as to leave no room to doubt that the whole population of the island will in twenty years be in the enjoyment of all the blessings of civilization, freedom and religion.

It is impossible to look at this people, and not see how essential is religion, as the great means of civilization. They are all ambitious of being able to read the Bible, and feel that it is now a disgracement not to be able to read. In the country parishes, those who have the means of comfort will sometimes not work on Saturdays for wages, because they wish to employ the day in receiving instruction. The slaves used to speak a barbarous dialect of broken English, unintelligible to a stranger. Now they are taking pride in being able to speak English, and each is ambitious of speaking it better than the rest. That they should make some ludicrous mistakes, and often get hold of a hard word, is not strange. The negro dialect will soon disappear, as well as the negro habits.

A clergyman, a German by birth, and a man of science, who has been connected with the African mission, is now engaged in a high school, or college. A valuable place has been purchased, and the plan is, to select promising youth from the different schools, and educate them for the church. There is a gentleman on the island, who with his lady, supports at his own house some two hundred children, belonging to another estate, and has them taught at his own expense; and their aptness in learning is astonishing, and their moral deportment bears the strongest testimony in favor of the influence of a knowledge of the Bible.

The security which the people on the island now feel, both as to person and property, is astonishing. They no longer have a thought about it. The "magazine of powder," over which they used to sleep in fear, is wetted and turned to clay.

The horrid stories with which the Jamaica papers used to feed the anti-slavery press in the United States, were so notoriously exaggerated, as to give rise to a strong suspicion among the Jamaicans, that they were paid for from this country! The most creditable press on the island is the Jamaica Watchman, conducted by two colored men, Messrs. Jordan and Osborn. Even before the abolition, many gentlemen used to take the Watchman, because they said they could rely on it for truth.

Mr Osborn, one of the editors, was born a slave in the parish of St. Andrews. He purchased his freedom, came to Kingston, obtained some education, and made his way along step by step, until he finally became a partner of Mr Jordan in publishing the Watchman. At the general election last year he was returned a member of the House of Assembly from the parish of St. Andrews, the parish in which he was born, by a large majority. There were four candidates, and among them some of the most respectable white inhabitants on the island, one of them the captain of the parish. Since that period Mr Osborn has been appointed by the Governor a magistrate of the parish and Judge of the Court of Common Pleas. Several

other colored men were returned to this Assembly, some high in the profession of the law, one of them a gentleman who for talents and character, would be an honor to any country. The other editor of the Watchman, Mr Jordan, has long been a member, and holds several other high appointments. A gentleman on the island said to another, "I wonder that Osborn should have the effrontery to set himself up as a candidate for the Assembly. If I had been born a slave I never could have done it." "That is true," replied his friend, "if you had been born a slave you would have died a slave, for you never had talents enough to draw your feet out of the chains."

The apprentices work for pay, on their own days, almost without exception. Those who have harsh masters will not work for their masters on their own days, but will work for somebody else. It is said that the service of an apprentice for the remaining five years of his apprenticeship, will now sell for more than the man himself would sell for when he was a slave, before the Abolition Act. One gentleman, a very large estate holder, who was resolutely opposed to Emancipation, was asked what he expected would become of his people, when the apprenticeship expires. Said he, perhaps there are some thirty or forty who are troublesome fellows, that will go away, but the rest I have no doubt will all stick by me. There is one whom I manumitted many years ago, and told him he might go where he liked; he was well fitted to be a gentleman's servant, and could do well. But he said he had rather stay, and here he is yet. I have thirty or forty more, that were manumitted years before the Act, but they have never left me. I furnished them with a little land, and they choose to keep near me, and now some of them have farms of their own which they have purchased. They come to me for advice, and when any difficulty occurs among them, I settle it. I expect the rest will do the same—and when the day comes for the apprenticeship to expire, I believe it will be the commencement of better times than this island ever saw or dreamed of."

Our friend was acquainted with a lady in another island, who with her husband, manumitted their slaves a year or two ago, a score or so in numbers. The husband died, and the lady became embarrassed, when these manumitted slaves, some of whom were acquiring property, spontaneously came forward and worked her lands, and contributed of their means, money more than an ample supply for all her necessities. When she remonstrates with them, and says they are too generous, giving her more than she can use, the reply is, "Did you not teach us to read the Bible, and treat us as if we were your own children, before we were emancipated?"

The disorders that took place during the first few months after the 1st of August, 1834; are accounted for from the violence of the drivers and overseers, who took unwearied pains to irritate and provoke the slaves, and then they would go and enter a complaint for insolence and insubordination. But this trick is now worn out. Many of the overseers and some planters gratified their revengeful spirit by flogging their slaves severely on the last hours of the 31st of July, they being emancipated the next morning. One man took an old woman, on the last night of slavery, and shaved her head, flogged her severely, and then put her in ox chains. But unluckily for himself, he left her in chains over night, so that she was chained on the first of August, for which he was severely fined by the special magistrate.

TEMPERANCE.

RUTLAND COUNTY TEMPERANCE SOCIETY.

The Vermont Statesman contains a report of the proceedings of the Convention held at Wallingford according to adjournment, on Wednesday the 16th of March, which resulted in the formation of a County Society. The meeting was addressed by Messrs Tilden of West Rutland, Bowen of Clarendon, Green of Rutland, Hale of Brandon, Mitchell of Rutland, Spencer of Wallingford, Steele of Castleton, and Kittredge of Fairhaven.

The duty and necessity of abstaining from all intoxicating drinks, was clearly and fully set forth. One of the speakers contended, and we think with great propriety, that a gallon of alcohol whether taken in a given amount of cider, is more hurtful to the human system than when mixed with an equal amount of water—that is, that it is less hurtful to drink one gallon of alcohol mixed with nine gallons of pure water, than to drink ten gallons of cider, one gallon of which is alcohol. Several of the speeches were fine. The following Constitution was adopted:

Art. 1. This Society shall be called the Rutland County Temperance Society.

Art. 2. It is the object of this Society to promote Temperance, and as a means to this end, to discourage the use, as a beverage, of all intoxicating liquors.

Art. 3. Believing that intoxicating drinks, as a beverage, are unnecessary to health, and injurious to the social, civil and religious interests of men; that they tend to promote and confirm intemperate appetites and habits, and thereby hinder the farther progress of the Temperance Reformation; we do therefore agree, that, as a beverage, we will neither use them ourselves; nor traffic in them; nor provide them for the entertainment of friends; nor for persons in our employ; but will, by all suitable means, discountenance their use in the community.

Art. 4. Any person may become a member of this society, by signing the constitution, and conforming to the pledge. And any member may withdraw from this society, by signifying his intention, in writing, to the Secretary.

Art. 5. The society shall meet at such times and places as the Executive Committee may appoint.

Art. 6. The officers of this Society shall be a President, four Vice Presidents, an Executive Committee consisting of three persons, a Treasurer a Corresponding and Recording Secretary; who shall be appointed annually, or at the next meeting of the Society following the close of the year.

Art. 7. It shall be the duty of the Executive Committee to call a meeting of the Society at such times and places, as they in counsel with the President shall judge proper. The duties of the other officers of the Society shall be the same as are customarily assigned to their respective offices in Temperance Societies.

Art. 8. The Society shall have power to expel members for a violation of their pledge on due conviction of the same, and reasonable efforts having been made to reclaim them by vote of two thirds of the members present at any regular meeting.

Art. 9. The articles of this Society may be amended by a majority of the members present at any regular meeting of the Society, provided notice of such amendment be given in writing at any previous meeting.

Upwards of an hundred names were then given in to be subscribed to the Constitution as adopted.

FRANCIS SLASON, President.
WILLIAM KITTRIDGE, Vice Presidents.
JOSHUA W. HALE,
HADLEY PROCTOR,
ORANGE GREEN,
L. L. TILDEN,
ZIMRI HOWE,
CHESTER SPENCER,
WILLIAM MITCHELL, Cor. Secretary.
F. W. HOPKINS, Rec. Secretary.

WHAT OUR FARMERS SAY.—The temperance cause has done great good among us. There is not a store, tavern or shop in our limits, that sells ardent spirit, wine or beer. Our farmers say they "will entertain travellers at their houses, rather than have a tavern in the place." So say the farmers at Schuyler's Falls, Clinton county, N. Y., as we learn by a letter just received from Mr. John S. Crossett, dated March 15th, 1836.—Temperance Recorder.

TEMPERANCE HOUSE.—On the 24 of Dec. 1835, a man was dragged in a state of stupid intoxication from one of those miserable temperance houses, where wine, beer, &c. are sold, and left to perish in the street; and it is believed he would have perished but for the kindness of some who happened to pass by and had him removed to a place of shelter. We could mention the name of the keeper of this house, but forbear to do so, in the hope that he may yet see that the course he is pursuing, is neither kind to himself or his fellow men. The name of temperance is rendered odious by such establishments which neither keep the word of promise to the ear or the hope.—Id.

DAYS OF PUBLIC FASTING AND PRAYER.

After much and painful reflection, we have come to the conclusion that such days, appointed by the civil authority, ought not to be observed by the churches. Two years since, we should have shuddered at such a conclusion. But after reading Gov. Everett's proclamation, in which no allusion is made to a Savior, and after having witnessed the iniquities done on the day thus set apart last year, and believing that the day, as kept by most except sincere Christians, is an abomination to God, we can no longer refrain from expressing our sentiments.

The abominations done on the last day of public fasting in this city, we shall never forget. Probably not one tenth of the population of this city attended public worship; of the remainder, some were engaged in active employment, some were unable from sickness or years to be abroad, embracing, perhaps, two-fifths of the whole. The remaining half of the population of the city, not attending public worship, and having nothing to detain them at home or in their shops, resorted to such methods of killing time as were presented. There were no public amusements, as on the 4th of July, &c., to divert the attention; hence, the only places of resort were gambling establishments, grog-shops, and houses which shall be nameless.—These were found thronged on that day. At every gambling house, was heard the sound of the rolling balls, and if you entered, cards, &c., were to be seen—in every grog-shop, were heard the drunkard's songs and the drunkard's vulgar and obscene; and in every house, was heard the viol and the dance. On the evening of that day, were to be seen more persons intoxicated than during any week in any other part of the year; and more well-dressed young men in that predicament than during all the rest of the year.—On days of public amusement, there are external causes of excitement, without resorting to internal stimulants; but on fast day, intoxicating drinks are resorted to, to produce that exhilaration which the vacant-minded crave.

We are in favor of days of fasting and prayer, but let it be done by Christians, and by the recommendation of religious bodies, and not by the head of a government which has no soul. We are glad to find we are not alone in our sentiments.—Rev. M. Peet, editor of the Buffalo Spectator, uses the following language. He has been a resident of New England, if he is not a native of that soil.—N. E. Spectator.

FAST IN MASSACHUSETTS.—Gov. Everett has issued his proclamation to the people of Massachusetts, to observe the 7th day of April next as a day of HUMILIATION, fasting and prayer. This proclamation is certainly a very singular document, inasmuch as it contains no reference or allusion to a Savior. We can regard it in no other light than that of a public insult to the Lord Jesus Christ, and to the Christian people of that state. The governor speaks of 'looking to Heaven for forgiveness and mercy,' and of 'offering prayers to the Supreme Ruler.' Heaven frowns in deep and eternal indignation upon the people who look for forgiveness or mercy in any other way than through the name of Jesus Christ. The 'Supreme Ruler' is a God of holiness, and cannot be approached by sinful men only through a Mediator. But this proclamation recognizes no Mediator—no Savior. In short, it is nothing more nor less than a flourish of words about the 'mercies of Heaven,' 'the Supreme Ruler'—a liberal Providence, and 'the power of our holy religion,' issued in compliance with usage, and to meet the expectations of the people in reference to a day of public fasting.

For our part, we are sick of all such official profanation of sacred things, and we believe this remnant of church and state matter ought to be swept from among us. We regard it as a deep abomination in the sight of God, for an unbelieving, perhaps wicked, ungodly chief magistrate of a state to issue a proclamation, calling on the people of God to observe days of fasting and prayer, or of thanksgiving. The church ought to take this thing into her own hands, issue her own proclamations, and manage her own affairs. All she asks at the hands of the state, is protection in her rights.

Suppose the people of Massachusetts meet in accordance with this proclamation, and worship as directed by the chief magistrate of the state; would it be an acceptable fast? It would be a high insult to God and his Son. For our part, were we again residing in our own native state, and had the control of a Christian congregation, we would not call them together on such a summons and for such a purpose. Take out Christ—take away my Lord, and 'religious exercises' are empty—solemn mockery.

THE TELEGRAPH.

APRIL 14.

PROPOSED CONVENTION.

The readers of the Telegraph will recollect that, five weeks ago, we ventured to suggest that a larger number of delegates than usual assemble in New-York, in May, with a view to taking into consideration the present relation of our denomination to the American Bible Society. The American Baptist, published in N. York, now makes a similar proposition, which is, that a Convention be called, to be "composed of the representatives of different bodies, as associations, conventions, missionary societies, &c., or of the friends of missions, of Bible distribution, and of the Baptist denomination," to be held in New-York, on the Monday preceding the next annual meeting of the Bible Society. Brethren, what measures will you take? Whatever is done, must be done soon.

WAR.

The work of human butchery is going on at a mournful rate in the Southwest.—We copy very little of the current, flying news on the subject, because we believe it calculated, from the shape in which it is commonly presented, to cherish the murderous spirit of war. A large proportion of the news-writers on this subject record and trumpet every murder of those whom they are pleased to style the enemy, with exultation; and every misimprovement of an opportunity to butcher them to advantage, with regret. Their rejoicing seems to be very much in proportion to the number slaughtered. A great havoc of human blood occasions prodigious shouts of joy and rejoicing, and long and loud songs of triumph.

To us, it is most surprising and lamentable that religious editors will allow their papers to add the least fuel to these fires of hell. Many of our missionary stations have from time to time presented scenes of horrid crime in which professed Christians have had no inconsiderable agency; and in some instances those who have been sent out as missionaries, have turned their hands to this ungodly work. The manner in which these things have generally been noticed in religious journals has not tended to prevent their recurrence. While the religious press will feed a spirit of revenge, and excite thirst for human blood, the woe, and waste, and sin of war, will be perpetuated.

How can Christians sympathize with those who are doing the work of murder—pouring out human blood as water?—Are not all the murdered as well as the murderers our brethren? Suppose that only two individuals of the thousands who are now on the field of blood and death were to come into our streets and commence the mortal encounter upon

each other. Who so unfeeling—who so destitute of Christian principle—who so barbarous, that he would countenance the horrible transaction—that he would sympathize with one of the fratricides; and, as often as he deprived the other of a limb or an eye, would blazon the news abroad in triumph, applauding his skill, and hoping him all success in the atrocious work? And how is it that those, all of whose best and noblest feelings instinctively revolt at such a spectacle, can look calmly and complacently on, and encourage this same awful business, when carried on by government, and magnified a thousand fold in extent and enormity?

Whatever intelligence from the field of blood we can deem to be of use to our readers, shall from time to time be communicated; but we have no heart to gaze constantly, or to keep our readers gazing from week to week at the movements of those whose regular employment it is, to destroy human life. The latest accounts from Florida speak of a battle in which the number of whites killed was 5—wounded 46. The Indians are said to be in the field with 1500 men, determined to have a resting place for their bones with their fathers. The United States government is determined to subdue them, drive them away, or exterminate them. No doubt some of these terrible resolutions will be carried into effect. As to Texas, the emigrants from the north are bent upon conquest; on the other hand, Santa Ana has sworn to take Texas or lose Mexico. What folly! What atrocity! What madness! What insanity! What wickedness!

RIOTS in high places.—A most scandalous proceeding—to say nothing of the violation of the Lord's-day—took place in the House of Representatives at Washington on the 29th ult. It seems that the business of—doing nothing—became so urgent on Saturday night, that it was necessary to occupy about four hours and a half of Lord's-day morning with their important transactions! As candid a man as Hezekiah Niles, editor of the Weekly Register, styles the affair a "riot." The editor of the Baltimore Chronicle thinks that the "members of the House of Representatives are spending their time most unprofitably to the nation, if not disreputably to themselves;" and that "the greatest service they could render to their country would be to adjourn."

The subject of discussion before the House was the North Carolina contested election. [Which subject has since been disposed of by a decision against both parties, sending them back to the people, the proper arbiters of the case.] Among other disgraceful movements, Mr Bynum of North-Carolina and Mr Wise of Virginia became personally abusive, scurrilous, vulgar and violent in their use of language. They brandished fists and exchanged vile epithets, befitting the basest bullies and sans culottes. At length they rushed towards each other, but were held back by their friends. Through the intercession of Mr Thompson of S. Carolina, and others, mutual explanation was made, and this dishonorable matter was honorably settled. There was other shameful uproar and confusion during these four and a half hours, but what we have here alluded to was the most prominent case. On another point, while the hall was full of "howling," (to use the descriptive word of one who heard,) Mr Mercer was heard above other noises to say, "I will spill my blood on this floor before I will stir an inch," &c.

And is this the conduct of the representatives of the people of Christian United States, assembled in the national hall of legislation? Tell it not in the kingdom of the Sultan! Publish it not in heavendom!

AGENTS.—The following gentlemen are requested to act as agents for the Telegraph, in their several vicinities:

N. PERRY, Elizabethtown, N. Y.
A. FAX, Keene, N. Y.
C. C. FINCH, Keeseville, N. Y.
JOHN IDE, Hinesburgh, Vt.
JOHN SMITH, Putney, Vt.

VERMONT FARMER. We are much pleased with the April number.—Success to the enterprise.

The contents of No. 4, April 1, 1836, are—Agricultural Improvements—Strawberries—Mulberry Hedges—Chinese Mulberry—Value of apples for Hogs—Irrigation of meadows—Transplanting fruit trees—Effects of grafting on fruit—Potatoes for planting—Revolving Horse-Rake (description, with an engraved representation)—The wheat crop in danger, and the way to save it—Manure is wealth—Improvement among laborers—The Valley Railroad—Soil for a garden—Cold Soap—N. Y. Agricultural Convention—Far-

mers of Franklin County—Curing Pork—Snow Bread—Corn Rolls—Broom Corn, &c.—Markets—Agricultural advertisements.

"BOTANIC ADVOCATE, and Journal of Health."—The first number of this work is out, dated, Montpelier, April, 1836.—It is to be published monthly, edited by JOSEPH WRIGHT. It comes in octavo form, on a fair sheet.

It will oppose the use of vegetable and mineral poisons, contending that what is destructive of the life and injurious to the health of a well person, ought not to be administered, as a medicine, to the sick.—It will depend, for healing, on the power of medicines which would do no injury taken by persons in health. It will seek to assist every man to be his own physician. Such are its professions.

We are not at present sufficiently acquainted with the system, to side with or against it. We have given the first number of the work a thorough perusal, and design to read further on the subject, as we have time and opportunity. It is no unimportant matter. If community would be the better without the use of poisons, it ought to be known. On the other hand, if this exclusive botanic concern be all quackery, let it be exposed.—There ought to be a willingness to learn the truth on all subjects of importance.—There is nothing like investigation and discussion to bring it out.

The following is found on the 8th page of the Advocate:

"We have not in any instance yielded our assent to authority, however high, when it has been contradicted by experience.—DEWEES."

Now, unless we have been greatly deceived, our own "experience contradicts" some part of the theory advanced by the Botanic Advocate. Our experience has been this: Between five and six years ago, a child of ours, then about fourteen months old, was reduced, by a deranged state of the bowels, apparently to the borders of the grave. The digestive organs were so prostrated, that its food and castor oil were discharged in a state nearly as perfect as when taken into the stomach. Immediate relief was obtained from a short course of calomel. For aught that is discoverable, the child now possesses a firm constitution, and enjoys good health. We have quite recently applied the same remedy to the same disease, in a child three years of age, with complete success.

These facts must be disposed of before we can adopt all of the Thompsonian theory. A satisfactory disposal of them would be this: The substitution of a remedy equally effectual and more salutary. And our present views are that it would be more salutary, if it could be shown to be harmless to persons in health, for it will be acknowledged by all that calomel is not thus harmless.

As we design to make the Telegraph a vehicle of such knowledge as will be most conducive to the present and future well being of men, this subject may be allowed to occupy some limited space, such as is comparative importance demands. Should any thing be offered, each side, so far as is practicable, shall be heard impartially.

SUMMARY.

The bill for the admission of Michigan, has passed in the Senate, 24 to 18—5 to 3 for the admission of Arkansas, 31 to 6.

Surplus Revenue. The amount of moneys in the Deposit Banks, by the returns to the first of March, had increased to \$33,750,000!

From the war between Texas and Mexico, the usual receipts of specie in the U. States, from Mexico, have diminished, this season several millions of dollars, which is already a check upon business operations generally in New Orleans.

The New-York Mercantile Advertiser states that one-tenth of the cattle and sheep in Orange county, N. Y., have already perished for want of food, and that farmers generally in that county have not more than sufficient fodder to last till the middle of April.

The Portland Courier states that Major Jack Downing lately died of consumption at Downingville.

A tunnel is about to be constructed under the Hudson, from Albany to the opposite side.

It is estimated by a Detroit paper, that the population of Michigan has increased 50,000 this year.

The people of New-England are so eagerly engaging in the silk business, that the white mulberry seed is said to be \$7.50 a pound. Hemp seed, at one time demanded as high a price, in some parts of N. England. It is to be hoped that the silk enterprise will prove to be more profitable